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TO THE EDITORS OF THE CONNECTICUT EVANGELICAL MAGAZINE.

GENTLEMEN,

IF you deem the following worthy of insertion, you may publish it in the magazine.

THE divinity of our Lord Jesus Christ is, justly, to be viewed as the corner stone of the Christian system. Take this away, and the whole building must fall to the ground; a fatal blow is struck, and the church, which is professedly founded upon this rock, is found to be a building which overlays its foundation. The importance of this doctrine can never be too forcibly inculcated, nor its evidences set in too clear a light. This is more especially necessary, as it meets with much opposition at the present day. The writer of these hints has no intention to enter into a particular detail of the scriptural evidences of that truth, nor so much as to point out the various sources from whence they are derived. This has been frequently done by abler hands, much to the satisfaction of the friends of truth. There is one thing however, which, if it

is agreeable to scripture, will put the matter out of all dispute, viz. That Jesus Christ, called the son of God, the second person in the glorious Trinity; the divine person, constituted to be the Messiah, and afterwards incarnate, was, emphatically, the Jehovah of the old testament.

The following brief hints on that subject, may, perhaps, excite some person of greater abilities, and more leisure, to a more thorough investigation.

When our Lord says, John viii. 58. "Before Abraham was I am;" There seems to be a plain allusion to the name assumed by Jehovah, the God of Israel, when he called, commissioned and sent forth Moses, to deliver his people out of their Egyptian bondage. Exod. iii. 14. "And God said unto Moses, *I am that I am.* And he said, thus shalt thou say unto the children of Israel, *I am* hath sent me unto you." A name undoubtedly implying eternity, self existence and independence, and excluding succession of past and future. This name Christ assumes, as the son of God. He does not say *I was*; but *I am*,

the same as, "Jesus Christ the same yesterday, to-day, and forever." In Numb. xxi. 5—10. we have an account of a remarkable murmuring of the children of Israel, against God and against Moses. To punish their rebellions and murmurings, God sent fiery flying serpents among them, which bit them and many of the people died. It was undoubtedly Jehovah, the God of Israel, whom the children of Israel tempted. Compare this account with 1 Cor. x. 9. "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." Evidently alluding to the fiery flying serpents. The glory of God the father, or the glory of the divine essence, is seen only in the son, but is, in any other way, invisible. "No man hath seen God at any time; the only begotten son, which is in the bosom of the father, he hath declared him." John i. 18. but Jehovah the God of Israel, sometimes made himself visible: Adam and Eve, after their first transgression, "heard the voice of the Lord God walking in the garden, in the cool of the day," Gen. iii. 8. The Lord appeared, at different times, to Abraham, particularly when circumcision was instituted. Gen. xvii. and when he interceded for Sodom. Chap. xviii. "The Lord appeared unto Moses in a flame of fire, in the bush." Exod. iii. 2. Moses, Aaron, and the elders of Israel, saw the God of Israel. "And they saw the God of Israel, and there was under his feet, as it were the paved work of a sapphire stone. Also they saw God and did eat and drink." Ex. xxiv. 10, 11. "And the sight of the glory of the Lord was like devouring fire, on the top of the mount." 17. "And the Lord

spoke unto Moses face to face, as a man speaketh unto his friend." Chap. xxxiii. 11. Isaiah also, "saw the Lord sitting on his throne, high and lifted up, and his train filled the temple." Isaiah vi. 1. "Mine eyes have seen the king, the Lord of Hosts." ver. 5. That this appearance of the Lord, or Jehovah of Hosts, was an appearance of the Lord Jesus Christ, we are expressly informed, John xii. 41. "These things said Esaias, when he saw his glory, and spake of him."

These visible appearances, as well as others recorded in the old testament, were, no doubt, to be understood, as preludes of the future incarnations of the son of God.

It is also worthy of remark, that names which were peculiar, or appropriate to the God of Israel, are given, both in the old testament and new, to the Lord Jesus Christ, particularly the name Jehovah, which the God of Israel challenges as his peculiar right, and the Jews ever esteemed the most sacred of any of the divine names or titles. Christ is expressly called by this most sacred name, Jer. xxiii. 6. "And this is the name whereby he shall be called the Lord (or Jehovah) our righteousness." i. e. the righteous branch, which was to be raised up unto David, was to be called by this name, as appears from the foregoing verse. This may be placed in a still more striking point of light, by observing that the word Jehovah in the Hebrew, which, when translated in the old testament, is usually rendered Lord, is constantly by the septuagint interpreters, who were undoubtedly acquainted with the idioms of both languages, rendered *kurios* in the Greek, which is,

in the new testament, invariably translated Lord, and is an appropriate name of our Lord Jesus Christ, which is a strong presumption that Jesus Christ is the Jehovah.

The names and titles of Holy One, Holy One of God, and Holy One of Israel, are, also, promiscuously applied to Jehovah, the God of Israel, and to the Lord Jesus Christ. These names and titles, the last the most frequent, are used nearly fifty times in the old testament, and more frequently by the prophet Isaiah than by any other sacred writer. They are the appropriate names or titles of Jehovah the God of Israel, but they are many times used where Jesus Christ is unquestionably meant. To this purpose see Psalm xvi. 10. "Thou wilt not suffer thine Holy one, to see corruption." Psalm lxxxix. 19. "Thou spakest in vision to thine holy one." To the same purpose see Isaiah xli. 14. xliii. 14. xlviii. 17. xlix. 7. lv. 5. lx. 14. The same title is also given to Christ in the new testament, Mark i. 14. Luke iv. 34. Acts ii. 17. xiii. 35. That name or title, being in these, and parallel places, promiscuously applied to the Jehovah of Israel, and to the redeemer, makes it, at least, probable, that by the Jehovah of the old testament, we are to understand, by way of eminence, the second person in the Trinity, who was afterwards incarnate, and that, as he wrought deliverances for Israel, which were peculiar to them above all other people, so he hath perfected a glorious redemption, for his spiritual Israel, and therefore, both in the typical and antitypical deliverance, he makes himself known to his people by the same names and titles. The name of God, great God, and

mighty God, are also names appropriated to Jehovah the God of Israel; but these are used where the Lord redeemer, is undoubtedly the personage meant. To this purpose notice the following passages as a specimen, Isaiah ix. 6. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace." Chap. xlv. 18, 21, 22. "The Lord that created the heavens, God himself that formed the earth and made it—A just God and a Saviour—Look unto me and be ye saved, all the ends of the earth for I am God and there is none else."

The same relations to the church, the spiritual Israel, are also sustained by Jehovah the God of Israel, and by the Lord Jesus Christ. I shall instance only in the relation of a husband, or the existence of a marriage covenant between them. Jehovah the God of Israel, was the husband of his people, Isaiah liv. 5. "For thy maker is thine husband, the Lord of hosts is his name." Jer. xxxi. 32. "Which my covenant they brake, altho' I was an husband unto them faith the Lord." Chap. liv. 1. "More are the children of the desolate, than the children of the married wife faith the Lord." Ezek. xvi. 8—20, 21. "I entered into a covenant with thee, faith the Lord God, and thou becamest mine." i. e. in a marriage relation. "Thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed; Thou hast slain my children." Hosea ii. 19. "I will betroth thee unto me forever; yea I will betroth thee unto me in righteousness.

ness, and in judgment, and in loving kindness, and in mercies." Jer. iii. 14. "Turn O backsliding children, saith the Lord; for I am married unto you." But it is the Lord Jesus Christ, who is, by way of eminence, the husband of the church. The entire book of Solomon's Song is an allegorical representation of the mystical marriage between Christ and the church. He is expressly called the husband of the church. 2 Cor. xi. 2. "For I have espoused you to one husband, that I may present you, as a chaste virgin unto Christ." Rev. xxi. 9. "I will shew thee the bride, the lamb's wife."

In addition to these remarks, let it be observed, that many texts in the old testament, which evidently relate to Jehovah the God of Israel, are cited by the sacred penman of the new testament, and, applied to the Lord Jesus Christ. Among instances of this kind, the following may be selected, as deserving notice. Psalm lxviii. 18. "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men; yea for the rebellious also, that the Lord God might dwell among them." That he who is represented as ascending up on high is the same with Jehovah the God of Israel, appears both from the scope of the Psalm, and from the immediate context. But this passage is cited by the Apostle Paul, and applied to Christ. Eph. iv. 8. Psalm xlvii. 5. "God is gone up with a shout, and the Lord with the sound of a trumpet," refers to Jehovah the God of Israel, but has an evident allusion to the ascension of Christ. Psalm xcvi. "Worship him all ye Gods." The *him* whom all the Gods are to worship, is spo-

ken of in the beginning of the psalm, as the Lord who reigneth over all the earth, and who hath righteousness and judgment for the habitation of his throne. But this passage is, by the inspired penman of the epistle to the Hebrews, cited and applied unto Christ, in the character of the only begotten son of God, only with this variation, that they who are, by the Psalmist, called Gods, are, by the apostle, called angels. Heb. i. 6. Psalm xlv. is one which according to the opinion of all judicious interpreters is applicable to the Lord Jesus Christ, but verse 6, "Thy throne O God is forever and ever, the sceptre of thy kingdom is a right sceptre," is without all dispute applicable to Jehovah the God of Israel, who alone hath a kingdom, and everlasting dominion. But this passage is cited and applied to Christ as the son of God. Heb. i. 8. More particularly still, we have some peculiarly striking characteristics of Jehovah the God of Israel, Psalm cii. 25, 26, 27. "Thy years are throughout all generations. Of old hast thou laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure, yea all of them shall wax old as a garment, as a vesture shalt thou change them, and they shall be changed: but thou art the same and thy years shall have no end," cited and applied to Christ, Heb. i. 10, 11, 12. Isaiah xl. 3. "Prepare ye the way of the Lord, or Jehovah." That this Lord or Jehovah, was Christ appears from the citation and application of the passage in the new testament, Mat. iii. 3. Isaiah viii. 13, 14. "Sanctify the Lord, (or Jehovah) of Hosts himself, and let

him be your fear, and let him be your dread. And he shall be for a sanctuary, but for a stone of stumbling, and for a rock of offence." That this Lord or Jehovah of hosts, was the Lord Jesus Christ, appears from the citation and application of the passage to Christ by two different apostles. By Paul Rom. ix. 33. and by Peter, 1 Pet. ii. 8. Joel ii. 23. "Whosoever shall call on the name of the Lord, (or Jehovah,) shall be delivered," is cited and applied to Christ, Rom. x. 12, 13. Other passages of the same kind might doubtless be mentioned but these are sufficient for the purpose. These observations, taken together, afford, I think at least, a strong presumptive evidence, if not full and conclusive proof, that when the name Jehovah is used in the old testament, as pointing out the God of Israel, it has principal reference to the Messiah, the Lord our righteousness, afterwards incarnate, or that the second person in the Trinity, who is also called the Logos or Word, and who was afterwards made flesh, was, by way of eminence the Jehovah of the old testament. If these observations are just, the divinity of Christ rests upon a foundation not to be shaken, and these thoughts, if traced more fully, no doubt tend to reflect additional light upon that important doctrine, which lies so near the foundation of the faith and hope of true Christians. T.

Thoughts on the Angel of the Lord.

MESS'RS EDITORS,

IF you judge the following worthy of a place, you will please to insert it in your very useful magazine,

OF the existence, powers and employment of angels we have no certain knowledge, except from the holy scriptures, which distinguish one kind of rational creatures in the intelligent system by the name of *Angels*.—They describe these as possessed of noble powers, most amiable properties, and the great ministers of God's universal kingdom—the special agents of accomplishing his designs in the works of providence and grace. By them he communicated instructions, and made revelations of future events, to the patriarchs, prophets and apostles. By them he hath inflicted terrible judgments on the world, and wrought many salvations for his people. While the scriptures frequently introduce angels as employed in accomplishing the pleasure of God, they sometimes introduce *one* with peculiar marks of distinction and eminence, terming him, **THE ANGEL OF THE LORD**. The sentiments proposed to be exhibited on this character will be suggested in attempting answers to the following questions.

1. Who is this angel of the Lord?

A reply to this enquiry will be produced by considering the passages which introduce him, Gen. xvi. 7, 13. *And the angel of the Lord said, Hagar, whence comest thou—I will multiply thy seed exceedingly—And she called the name of the Lord, Jehovah, who spake unto her. . Thou God seekest me.* Upon this passage two remarks are very obvious. 1. This angel addressed and made promises to Hagar in terms proper only for the true and all-sufficient God. *I will multiply thy seed exceedingly.* The same form of expression which God used to Abraham, Isaac and Jacob. And pronoun-

ced the promise to be fulfilled by his own independent self-sufficiency and power. 2. Hagar received this promise in full confidence, that it was made by the true God, ascribing to him omnipresence, a property originally divine and incommunicable. And she called the name of the Lord who spake to her, Thou God see'st me. Similar to this is chap. xxi. 17—20. *And the angel of the Lord called to her out of heaven and said, Arise lift up the lad for I will make of him a great nation.* Chap. xxii. 1, 2. *After these things God did tempt Abraham, and said, Take now thy son—Isaac and offer him for a burnt offering.*—ver. 13. *And the angel of the Lord called unto him out of heaven and said, lay not thine hand upon the lad—now I know that thou fearest God seeing thou hast not withheld thine only son from me.* ver. 15—17. *And the angel of the Lord called unto Abraham the second time and said—By myself have I sworn, saith the Lord—that in blessing I will bless thee.* This is quoted by the apostle, Heb. vi. as the oath of him, who, because he could swear by no greater, swore by himself—as the oath of the eternal immutable God. Exod. iii. 1, 2. *And the angel of the Lord appeared unto him, Moses, in a flame of fire, out of the midst of the bush and said, I am the God of thy father the God of Abraham, the God of Isaac, and the God of Jacob.* This is quoted by Christ in Mark xii. 26. and Luke xx. 37. and applied to the true God. There is good reason to conclude, that it was the same angel of the Lord who accompanied the Israelites in their journey from Egypt, Exod. xiii. 14. Who spake to Moses at Mount Sinai; Acts vii. 38: who addressed the Israelites, Judges ii. 1: who appeared to Manoah,

Judges xiii. and was so conversant with the Israelites in the days of their kings and prophets. By these passages it is most manifest, that this angel of the Lord was that Almighty God, who was the shield and exceeding great reward of Abraham, Isaac and Jacob. But as the ever blessed God, since the apostacy, has had no intercourse with mankind but thro' a mediator, can we consistently apply this to any other than the second person in the adorable trinity? Besides, as he is called the angel, or messenger, of the Lord, to understand or apply this to the divine nature in the first person of the trinity would be a most decided impropriety and absurdity.

Let us now consider some other representations of him. Gen. xviii. 2. *And the LORD appeared to him, Abraham, in the plains of Mamre, and he lifted up his eyes and looked and lo three men stood by him—One of these he addressed, My Lord if now I have found favor in thy sight—And he said lo, Sarah thy wife shall have a son—Is any thing too hard for the Lord—* Joshua v. 13. *When Joshua was by Jericho, that he lifted up his eyes and looked and there stood a man over against him with his sword drawn in his hand—And he said as captain of the host of the Lord* am I now come. And the captain of the Lord's host said, loose thy shoe from off thy foot for the ground whereon thou standest is holy.* The same form of speech was addressed to Moses by the angel of the Lord in the bush, and manifested this to be the same person. And from the preceding observations have we not conclusive evidence, that

* Was not this the origin of the title by which the most high so frequently addressed his people, THE LORD OF HOSTS?

this angel of the Lord, was the ETERNAL WORD the second person in the blessed trinity, appearing in a *visible form*—the same majestic personage who, in a future period, would be made flesh and dwell among men and became our glorious IMMANUEL? We may now enquire,

Secondly, For what purposes he made these appearances? And may we not suppose the following?

1. For the instruction, encouragement and comfort, of those to whom he appeared.—In times of darkness and distress how opportune and essential were the instructions and support which they received from *the angel of the Lord*? Hagar in the wilderness, Abraham at mount Moriah, Jacob at Bethel, and under fearful apprehensions from his brother Esau, and Moses with the Israelites at the Red sea and in their journey thro' the wilderness to the land of promise.

2. To reconcile their minds to that mysterious doctrine and event, the incarnation of the son of God.—The mystery of godliness, God manifest in the flesh, hath ever perplexed and confounded the wisdom of the world. The incarnation and crucifixion of the son of God hath never been digested nor relished by the unbelieving heart of man. In this age of mental improvement, how many are offended at the doctrine of the cross? Even among the chosen, how many, like Thomas, are faithless and unbelieving? If, in the full blaze of evangelical truth, and when the certainty of the fact is supported by the most demonstrative evidence, the human heart is so sceptical, and the faith of the pious so apt to be misled, how dark and unbelieving must have been the state of the world, and

how feeble the faith even of those who were waiting for the consolation of Israel, when the doctrine was exhibited only by figurative promises, or obscure prophecies, and as a very distant event?—And did not the compassionate Redeemer from pity to the bewildered state and the unstable faith of his people illustrate the possibility of the event by assuming a visible form and cultivating a familiar converse with them? If, when meditating on the important and glorious event, their unbelieving hearts should say, how can these things be? how directly might their faith reply, but even now the Son of God favors us with occasional and friendly visits, and why may he not accomplish that, in reality which he now does in appearance? And if we derive such relief and comfort from these transient visitations from him in our trials on earth, how desirable, how glorious will eternal redemption from all evil be, in his presence, in heaven? How natural and easy, in the mind's view, the transition from the appearance to the reality?—How peculiarly adapted were these appearances to convince and satisfy their minds, of the possibility of the event and persuade their hearts to the belief of it?—May we not consider these appearances,

3. As so many earnest of his future incarnation, and designed to confirm the faith of his people in it? After it was most graciously promised that the word should be made flesh and dwell among men, were not those appearances so many practical assurances, that faithful was he who had promised who also would do it? And how mightily did they tend to confirm their faith in the sure accomplishment of the promise? In the con-

elusion of every interview, how naturally would they reflect and say, God will assuredly tabernacle with men? Already he anticipates the event: We rejoice in confidence of it.

4. To excite earnest expectations and desires of his incarnation in their minds. If an explanation of the prophecies respecting the appearance and sufferings of the Messiah, constrained the disciples to say, How did our hearts burn within us, while he talked with us in the way, and opened to us the scriptures? how must these personal interviews of the redeemer to the patriarchs, have inspired those who were looking for redemption by him with glowing affection and ardent desires for his coming and kingdom, constraining them to pray ardently come Lord Jesus, come quickly?

In meditating on this subject, we naturally reflect, How intent was the Son of God on the arduous work of redemption! Before the heavens were prepared, or the foundations of the earth were appointed, he rejoiced in the habitable parts of the earth and his delights were with the sons of men. As soon as there was occasion and opportunity for his merciful interposition, he commenced the glorious work and antecedent to the actual accomplishment of it, afforded gracious aid to his chosen people, appearing to them and conversing with them, and in his love and pity he bore them, and carried them all the days of old. How must this angel of the Lord have been absorbed in this wonderful work, arduous as it was, that he should have so contemplated it, anticipated the actual performance by so many previous appearances, and so incessantly prosecuted, until he had completed

it!—How admirable his benevolence, his condescension his humility and his grace! How must he have endeared himself to angels and to men by such astonishing and affecting displays of them! And must not, will not the redeemed, most affectionately and thankfully, ascribe blessing and praise, for ever and ever, to him who has loved them, and washed them from their sins in his own blood!

PEREGRINUS.

SEVERAL communications, under the signature of Athenes, have been received from the ingenious and pious author of "The Gospel a Doctrine according to Godliness," which was published in six numbers, in the first volume of this Magazine, beginning at page 251.

EXTRACT OF A LETTER TO THE EDITORS.

"GENTLEMEN,

AS I herewith transmit several pieces with a view to the Evangelical Magazine, provided they shall be judged suitable for that purpose, I beg to be indulged in some explanations, to account for the part I am acting, and to justify the request I am about to make.

I have long been in very low health, and during the last nine months preceding the beginning of this, almost wholly confined, incapable of preaching, or visiting my people, or performing any public ministerial duty.

Almost all that I have heretofore written, in any form, on religious subjects, is interspersed with so many characters and abbreviations, as to be of no use to any but myself. Wishing to be not wholly useless in my confined and extremely feeble state, I con-

ceived the design of employing the small portion of time, in which I am able to sit at my table and handle my pen, in rescuing from oblivion some of my former compositions, by making from them extracts and transcripts into a legible hand, that my children, at least, might be able to read them. I found I could do a little in this way, when too weak, in mind as well as body, to do any thing to purpose in the way of new compositions. And whilst I am incapable of addressing my fellow-creatures on the great things of religion in the usual way of my calling, if I could furnish any thing adapted for their instruction, improvement or quickening, thro' the medium of the press, I hoped I should not live altogether in vain. I therefore put my extracts in a form adapted to a magazine publication. Some of these I now communicate; and if these should prove acceptable, and my life should be continued, I may probably make further communications."

FOR THE CONNECTICUT EVANGELICAL MAGAZINE.

Serious discourse between two neighbors, Friendly and Thoughtful.

Friend. **M**R. THOUGHTFUL, as you appear to pay considerable attention to the scriptures, I presume you must have remarked, that, according to those sacred writings, all mankind are comprised within two general divisions, designated by the general terms, the righteous and the wicked—saints and sinners—believers and unbelievers—children of God and children of the devil.

Thoughtful. I have indeed often noticed this, and viewed it as a

very solemn and awakening truth, that all who fall entirely short of the character of the righteous as drawn in the scriptures, must of course be ranked among the wicked, who are in the way to destruction.

F. May I then use the freedom to ask, whether you have made the application to yourself, so as to come to a satisfactory conclusion in your own mind, to which of these great divisions of mankind you belong?

T. Alas! sir, I must readily acknowledge, that, according to the plain tenor of the scriptures, I am constrained to view myself as ranking among the wicked.

F. Do you then entertain any expectation of escaping the destruction to which the wicked are condemned in the word of God? Have you any hope that you shall be saved?

T. I confess that, notwithstanding my present awful situation, I have some hope that I shall be saved.

F. Have you any reason for this hope?

T. I think I have.

F. What reason can you produce to show that your hope is rational, or well founded, and not a mere fond presumption?

T. I find many things revealed and declared in the scriptures, which encourage me to hope that I shall be saved—some of which I will mention, viz. "Look unto me, and be ye saved, all the ends of the earth.—Ho, every one that thirsteth, come ye to the waters, and he that hath no money, &c.—Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord,

and he will have mercy upon him ; and to our God, for he will abundantly pardon.—As I live saith the Lord God, I have no pleasure in the death of the wicked ; but that the wicked turn from his way and live.—As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up ; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world ; but that the world through him might be saved.—God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.—As tho' God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us who knew no sin ; that we might be made the righteousness of God in him. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners ; of whom I am chief.—God our saviour, who will have all men to be saved, and to come unto the knowledge of the truth."

F. These and such like passages of sacred writ show, that sinners may be saved, and indisputably imply, that some will be saved. But do you, sir, consider these and similar declarations as implying or amounting to a promise of salvation to sinners as such ? Or do you infer from them, that all mankind will be saved, or even all under the light of the gospel ?

T. By no means. The scriptures most clearly and decidedly teach the contrary. Even some who heard the gospel from the

mouth of Christ himself, and saw many of his mighty works will, in the day of judgment, be condemned to a more intolerable punishment than the people of Sodom.

F. Who of all the numerous hearers of the gospel will be saved ?

T. They only who repent—who believe on the Lord Jesus Christ—who receive the love of the truth, and obey the gospel according to the plain and decisive language of inspiration, "Without holiness no man shall see the Lord."

F. It appears then, that you have no reason to think you shall be saved, unless you become a true penitent, a sincere believer, a cordial friend to Jesus Christ, a subject of real holiness.

T. True ; I have not the least reason to expect salvation upon any other supposition.

F. But do you expect, that you shall ever, of your own accord, or by your own exertions, repent and believe, to the saving of your soul ?

T. Some appear to think they can and will repent and turn to God, when they find it indispensibly necessary, to escape impending destruction. And I once saw no reason why I might not expect, by my earnest endeavors and more vigorous and persevering exertions, to accomplish such a reformation and change, as would issue in salvation ; but alas, I have hitherto failed, totally failed, and am constrained to confess, that from all past and present experience of my own heart, I see no reason to think I shall ever of myself come to repentance, or exercise the least degree of true love to God, or gospel-holiness, but abundant reason to conclude that I shall not, without being first moved to it and

wrought upon by the spirit of God; and the scriptures, I find, confirm this conclusion.—“Except a man be born again, he cannot see the kingdom of God.—By grace are ye saved through faith; and that not of yourselves; it is the gift of God.—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.—Every good gift and every perfect gift is from above, and cometh down from the Father of lights. Of his own will begat he us with the word of truth.” These and numerous other passages plainly teach me to view all the goodness or holiness ever found in men, as being originally not of themselves, but of God.

F. Why then do you hope that you shall yet repent and turn to God? Do you think that he is under any obligation to grant the special influences of his spirit to all mankind? or that he actually doth so? or that he hath promised this infinite favor to any thing that you shall do, whilst out of Christ, altogether selfish, and dead in sin? or that you can lay him under any obligation to do it for you?

T. I must confess I do not find any evidence that this is the case. On the contrary, I find that so long as I am out of Christ—so long as I do not believe on him, in the manner required to intitle to salvation, I am so far from having either a present title to life, or a gracious promise of the special, efficacious influences of his spirit to change my heart, that I am under the curse, condemned already, and the wrath of God abideth on me. Indeed, I find there is a promise, that he who asks shall receive, and that

he who seeks shall find; but alas, I have asked and sought again and again; and yet do not receive or find. I therefore conclude the asking and seeking, to which the promise is made, is a different thing from any to which I have attained; or implies another kind of desire, and acting from other principles and motives, or for other ends, than I have ever yet done. I likewise find, that God claims it as his right and prerogative, to do as he pleases, with respect to the bestowment of his favor and grace. His language is, “I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.”

F. Is it not then a fact, a real truth, that if you are ever converted and saved, it will be by the free grace of God, to which you have no claim, and which he may grant or withhold as he sees fit; so that it may be truly said, if God sees fit or is pleased to bestow his grace upon you,—to give you an heart to know him, to repent and turn and receive the love of the truth, you will be converted and saved; but otherwise you will certainly perish?

T. This doth indeed appear to be the true state of the case.

F. What then is the ground of your hope? or what reason have you to hope, that you may yet be converted and saved?

T. So far as I can learn from the scriptures, and from the preaching and instructions which appear to me to correspond with them, all the reason I have to hope that I may yet be converted & saved, may be summarily expressed in these following particulars, viz.

1. Jesus Christ, by the one offering of himself for sin and becoming obedient unto death, hath made an atonement for sin and

wro't out a righteousness perfectly acceptable and well-pleasing to God, every way sufficient to render it consistent with his justice and the best good of his kingdom, to justify and save every one who believeth in Jesus ; and also to grant the special influences of his Spirit to whomsoever he pleases, for their conviction, quickening and sanctification. Hence, God not only declares that he will be gracious to whom he will be gracious, but hath also expressly promised salvation to every one who believeth.

2. God is infinitely gracious and merciful.

3. He hath in fact had mercy on many, and even on some of the chief of sinners. Therefore, it may be that he will have mercy on me.

4. It is plain from the scriptures, that he intends to save a number of mankind. Therefore, it may be that I shall yet be saved.

5. His sending the gospel, the word of salvation, into a place, seems to carry an intimation, that he hath a design to convert and save at least some in that place.

The gospel is called the word of faith, and the word of salvation ; and Paul says, " Faith cometh by hearing, and hearing by the word of God." If I rightly apprehend the scriptures upon this head, the word of God is the divinely appointed *mean* of faith and salvation, and necessary to it, at least, according to God's ordinary method of operation.

Although an heart to believe, or to receive the love of the truth, is an effect of the special operation of the spirit of God ; yet in order to the actual exercise of faith in Christ, it is necessary that he should be revealed or made known. For men, tho' ever so

well disposed, cannot believe in him of whom they have not heard, or of whom they have no knowledge ; and the word appears to be the divinely appointed mean of the knowledge necessary in order to actual believing on the Lord Jesus Christ. Nor can I discover, that God doth often, if ever, change the hearts of sinners who have come to years of discretion, without some knowledge of the object of faith derived from the word. It does not appear, that in the days of the apostles salvation was sent to any except where the gospel, the word of salvation, was sent ; and wherever this word was sent, there appears to be evidence, that it was made effectual to the faith and salvation of some. Hence there appears to be more reason to hope for the salvation of some among those who have opportunity to hear the word or derive instruction from it, than among those who have not ; and I accordingly entertain more hope of my own salvation, than I see present reason to have of that of any individual among those where the gospel is, and appears likely to continue, totally unknown : And especially, if the word hath taken effect upon me so far, that my attention is greatly engaged to it, and I am excited to listen to and search it, with serious and deep concern about my spiritual state and eternal welfare, there seems to be proportionably greater reason to hope God intends to make it effectual to my salvation. But after all, so long as I am impenitent and destitute of all real holiness, unbelieving and out of Christ, and do not receive the love of the truth, I am far from having any promise or sure evidence that I shall be saved. And if I have long sat under the

word, and heard the gospel preached, year after year, without any saving effect, and especially, if I am now as careless and stupid and hard-hearted as ever, or even more so, it is evident, that I have very great reason to fear, that I shall die in my sins, and lie down in sorrow. There is a *may be*, a possibility, that I shall be saved; but to all appearance, far greater reason to fear that I shall perish.

Sir, I have now stated the sum and substance of what I can say respecting the grounds or reason of my hope; from which you will readily perceive, that when I said, I had some hope that I should be saved, I did not mean to intimate that I thought I had any present title to salvation, or any measure of that *kind* of hope which the real Christian experiences; but only, that I considered my condition as being not altogether hopeless or totally desperate—that I believed there was a possibility, and, at least, some degree of probability, that I should be saved; such, however, as may admit a greater probability that I shall finally perish. And I freely acknowledge, that I often appear to myself to be upon the point of concluding my case is quite hopeless. Notwithstanding all the awakening and instructive means which I enjoy, and all the infinitely solemn and weighty arguments and motives which are placed before me, I find myself so extremely blind, stupid and unfeeling, and my heart so entirely estranged from God, so perfectly dead in sin, so deceitful and desperately wicked, and apparently growing worse and worse, that I am, at times, almost driven to the conclusion, that God will certainly cast me off forever—that there is no room left to hope that I shall

ever find mercy; and nothing appears to keep me from sinking into despair, but a persuasion of the important truths which I have already mentioned, and that God is an infinitely wise, holy and gracious *Sovereign*, who can and will have mercy on whom he pleases, and even on some of the chief of sinners.

If any reader of the preceding discourse should be ready to say, that, according to the statement contained in it, the case of sinners is very awful and alarming; it will be readily admitted, that it is indeed so. Yet if this is in truth the case, is it not best that it should be known? Is it not evidently of importance, that sinners should be convinced of the truth with respect to their real character and situation?

If it should be inquired, whether this representation of the case of sinners will not tend rather to discourage them, and to drive them into despair, than to be of any real service to them; it may be replied, that it is calculated and *designed* to make them despair of obtaining salvation by their own righteousness, or of bringing God under any obligation to convert and save them, or of attaining to true happiness in any way except that of meer free grace through the redemption which is in Christ. And till they are brought to this kind of despair, it is conceived, they will never rightly apprehend and cordially embrace the gospel. Great numbers, it is probable, are ruined by presumption, to one that is lost by despair. And if the preceding exhibition should prove a means of bringing any unrenewed sinners to a realizing conviction that their condition is quite as awfully dangerous and alarming as the exhi-

bition suggests—and if, as the natural consequence of this, it should prove instrumental of exciting in them the most earnest enquiry how they may escape impending destruction, and the deepest concern about the event; which again would naturally excite them to cry earnestly to God for mercy, whilst every other source of hope was wholly removed; it is believed, there would be a hopeful prospect of their deriving special benefit from it. God grant that this may be the case; and that sinners may be not only convinced, but also converted and saved, of his infinite mercy, thro' Jesus Christ!

ASTHENES.

The re-union of saints in the world of spirits.

Judges ii. 10. "All that generation were gathered to their fathers."

A SIMILAR form of expression, occurs in various passages in the holy scriptures.—Thus it is said of Abraham, that he *died and was gathered to his people**—of Ishmael, he *died and was gathered to his people*†—Isaac *died and was gathered to his people*‡—and thus God said to Moses, *die, and be gathered to thy people, as Aaron thy brother died, and was gathered to his people*§. In these and a few other passages, we find this form of expression, differing from our text only in this way, that the word *people* is used instead of *fathers*, meaning no doubt much the same. If any difference be supposed, it is only that *people* is the most extensive in its signification. *Their people* or *fathers*,

must imply those who were nearly connected, by natural relation, friendship, or in some other way. As the expression is rarely used, except in the case of those who were reputed the people of God, it may be designed to express the relation which is peculiar to them. The following observations are submitted.

1. The expression, "They were gathered to their fathers," points out an event which is connected with dying and takes place at that time.

This is evident from the use of the words, in the passages already quoted, and in most places where they occur, and in some places this only is mentioned, when it is evident that death also is included.*

2. The fathers to whom they are said to be gathered, are those who died before them, and existed in the world of spirits. This is evidently true, because, at death, they were separated from their friends and connexions in the present world, so that they could not be said to be gathered to them. And, if their departed friends had not an existence in the invisible world, it would be absurd to speak of being gathered to them. The expression suggests the idea of an *assembly*, or society, collected from different places and ages of the world and united in a happy existence, beyond the grave.

3. This gathering to their fathers is distinguished from death, though connected with it. Death as it respects the dissolution of this bodily life; and a separation of the soul and body, is mentioned, in most places, referred to above as distinct from this gathering.

* Gen. xxv. 8. † Gen. xxv. 17.
‡ Gen. xxxv. 29. § Deut. xxxiii. 50.

* Numbers xx. 24. xxvii. 13. and chap. xxxi. 2.

Thus we have seen in the history of Abraham, Ishmael, Isaac, Moses and Aaron. Each of these died and were gathered to their people. Were nothing further designed by this than the dissolution of this mortal life, the impropriety must forcibly strike the mind of the reader.—In that case as has been hinted already, they would not have been said to be gathered to their people, but *separated* from them. We add,

4. This expression cannot be designed to imply the burial of the dead,—or that their bodies were gathered to the bodies of their friends and progenitors; and that for two obvious reasons, *first*, their burial is mentioned in distinction from this gathering, and as something quite different from it. This appears from passages of holy scripture already recited. Thus Abraham died, and was gathered to his people, “and his sons Isaac and Ishmael *buried* him in the field of Machpelah.”*—“Isaac died, and was gathered to his people, and his sons Esau and Jacob *buried* him.”† Jacob before his death, informed his sons that he was about to be gathered to his people, and charged them to *bury* him, in the *burying* place of his fathers, and when he had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and *was gathered to his people.*‡ After which we have an account of the transportation of his body by his sons from Egypt to Canaan, and that it was deposited in the burying place of his fathers according to his direction. Moses also died and was gathered to his people. But, he, i. e. the Lord,

buried him in a valley, in the land of Moab, and no man knoweth of his sepulchre, unto this day.* From these passages it is evident that, the burial of the body, and the gathering to their fathers, are by no means the same, but widely different.—One, the gathering to their people or fathers, is uniformly mentioned as an event immediately connected with dying, though distinct from it, and in no degree dependent on the will or conduct of their surviving friends on earth. The other, (the burial of the body) as dependent on their will and performed by them.

We observe secondly. That these two are distinct from each other, appears from this, viz.

The bodies of these ancient saints were not in all instances, gathered to the bodies of their people and fathers by burial. Thus, in the case of Abraham, the bodies of his people and progenitors were hundreds of miles distant from the place of his burial. The body of Moses was not gathered to the bodies of his people in his burial, for it was placed alone, and the bodies of the generation mentioned in the passage under consideration, were not gathered to their fathers in this sense—their immediate progenitors were buried in the wilderness, and the more remote, in the land of Egypt.

Thus it appears that when the inspired writer informs us that all that generation, were gathered to their fathers, it is not designed merely to let us know that they ceased to live on earth, or that their dead bodies were put in graves: Much less, that the spirit, or the soul, ceased to exist and

* Gen. xxv. 8, 9. † Gen. xxxv. 29.
‡ Gen. xlix. 29—33.

* Deut. xxxiv. 6.

be conscious. But that they were removed from this world, to dwell with their pious ancestors who had gone before them to glory.

This state of existence is invisible to mortal eyes. It is discoverable by none of our senses—the natural reason of man, perceives no certain evidence of it. A probability is all that can be learned, and this, not from natural, but moral arguments. The immortality of the soul, and its conscious existence when separated from the body, may indeed be argued from the perfections of God, the nature of his moral government, and the accountability and moral characters of men. But such is the weakness of human understanding, that it cannot be easily determined whether arguments drawn from these and similar topics, rise above probability. Who, unassisted by supernatural revelation, could pronounce with unwavering certainty, that infinite wisdom could find no method to answer the designs of moral government, though man should not be made immortal?

For this reason, probably, among others, the state of man after death is in the sacred writings, styled *Hades*, i. e. *that which is unseen*.* But by supernatural revelation, “life and immortality are brought to light,” from the sacred writings we learn that Enoch walked with God, and was not, for God took him.† That Elijah went up by a whirlwind into heaven,‡ and that when the righteous are taken from this world, they enter into peace and rest in their beds, each one walking in his uprightness,§ and of the

pious patriarchs it is said, “These all died in faith not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on earth,” that “they desired a better country, that is an heavenly.”* These with other ancient saints now in glory, constitute the cloud of witnesses by which we are encompassed. The general assembly and church of the first born—the spirits of just men made perfect,† to which we come.

From the holy scriptures we learn, not only that man has a future and endless existence after death, on which he immediately enters on leaving the body; but also that he is unchangeably fixed in a state of happiness or misery, according to his character, in this world, according to the things done in the body, whether good or bad.‡ That this state shall be extended to the whole man, by the resurrection of the body, and the general judgment at the end of the world. When the bodies of the saints shall be raised glorious and immortal, adapted to their state of perfection in heaven, and the bodies of the wicked shall be also raised, adapted to their state of condemnation and woe.

How precious is that revelation which contains these most interesting truths! and which manifests the divine designs of love and mercy through a crucified Saviour!—Through whom the guilty may become righteous, and who has obtained eternal redemption for his church,

Not only the new testament, where these things are more clear-

* Mat. xvi. 18. Acts ii. 27, 31. Rev. i. 18.

† Gen. v. 24.

‡ 2 Kings ii. 11. § Isaiah lvii. 1, 2.

* Heb. xi. 13, 16. † Heb. xii. 1, 23. ‡ 2 Cor. v. 10.

ly and abundantly testified, but the old also, and even the earliest parts of it, intimate these most interesting truths, while they assure us, that the people of God when they left our world, were gathered to their people and their fathers, and thus were united with the spirits of the just, made perfect, who had led the way before them in the ascent to glory.

The subject leads to the following reflections.

1. The death of good men is not a separation from their best friends and dearest connexions, but a re-union with them.

Death has been usually considered, as a separation from our dearest connexions, and it is so to the wicked—they leave all their friends behind them. They are never reconciled with their pious progenitors. The separation is perpetual—this is strongly marked in our Lord's representation of the rich man and Lazarus.* A great gulf is fixed between them which can never be passed. But the godly when they leave the body, are the charge of angels, and mingle with the saints of the ages which are past. "The beggar died—and was carried by angels to Abraham's bosom."

To those indeed who remain on earth, it is a real, though a short separation. But good men have dearer and more numerous friends in heaven than on earth. To these, they are re-united by dying. Many especially who are advanced in life, have parted with friends who were exceedingly dear to them, on earth. And these friends are so much improved—and they are introduced to so many more, unknown to them here, and are themselves so much altered for

the better, by a separation from the body, that the re-union must be every way inexpressibly happy.

In regard to Christian friends whom they leave behind, they are comforted in the prospect of their speedy arrival—and they are delivered from the fear of a future separation.

While absent, they know them to be the peculiar care of heaven—that the Lord Jesus Christ is their shepherd—that he is present in his churches—walks in the midst of the seven golden candlesticks—holds the stars in his right hand—that his angels are ministering spirits to those heirs of salvation—and perhaps they are themselves employed, by their common Lord, in these offices of love and kindness to them. This thought is exceedingly comforting. The reflection is natural, from the subject, and it is not foreign to the apparent sense of many sacred passages.

We are not to look at those things as the objects of sense, but of that faith which is "the substance of things hoped for, and the evidence of things not seen."

Such faith views with unalterable delight, the general assembly and church of the first born—and sees the spirits of just men continually arriving from our world to be gathered to their fathers—re-uniting with their pious progenitors, and those friends who were like their own soul on earth, how much more so in heaven! By the friendly offices of these, most probably, they are introduced to an intimate and happy acquaintance with the saints of distant ages and countries, and mingle in the throng.

Amidst such an innumerable multitude of perfected saints, the union of the whole is entire—they

* Luke xvi. 19—31.

love one another with a pure heart fervently, and are made perfect in one. But may we not suppose that love to be still more peculiarly happifying in the re-union of those who were intimately connected, in the duties and trials, the joys and sorrows of mortality; and who were originally twin-born-souls?

The most improved minds of created beings, and especially of men, are limited to narrow bounds, a small circle, only, can be comprehended. Creature love, therefore, though it embraces the whole moral system, and rests in God as the source and sum of good; in its exertions must immediately respect particular objects, in a small circle, adapted to a capacity small like ours. As the man whose love embraces his country at large—to serve its interest must exert his abilities, not in all places and occupations, but in one—even so the spirit, united to the interests of God's kingdom, must act accordingly. This being so, may we not reasonably suppose that each of the happy spirits above stands in his lot, or fills the place and performs the services to which his abilities are best adapted? And that spirits peculiarly united on earth, in friendship, arising from similarity of talents, dispositions and taste, in those things, which constituted their character as spirits, not as mortals—that those, and others like them, not known in this world to each other, will be peculiarly united in their exercises and enjoyments? God is a God of order, in heaven no less than on earth.—Has he fixed the standing of each member of his church below to his proper place and business, with an exactness like that which he has used in the several members of the

natural body*—and doth he not maintain equal order in heaven?—Happy spirits! released from the sins and sorrows of mortality, united to their God and Saviour—to angels and saints—happy in the best company—in the noblest employment.

2. Our *pious* ancestors who are removed from our world, are gathered to their fathers, they are united in glory. How many of our progenitors are of that blessed number it is not ours to determine; to God who knoweth the hearts of all men, and to him only it belongs. But we have learned from his word to entertain this blessed hope, for as many as seriously profess to be the disciples of Christ, and whose practice does not visibly counteract their professions. Forming our charitable judgment by this rule, what a glorious number have been removed from earth to the happy family above?

Readers, while we are on this pleasing subject, you will readily call to mind many of our venerable ancestors, the sweet favor of whose names is not wholly lost.

Our comfort concerning departed Christian friends is that “they are gathered to their people,” “they rest from their labors, and their works follow them.”

3. Shall we not be persuaded to spend life in a preparation for death and heaven? Who of us does not earnestly desire to be happy after death—to be happy with our pious ancestors, and Christian friends, who are gone before us? Will any one say when he commits to the house of silence, the remains of a pious and beloved parent—wife or friend—let this parting be final—this separa-

* 1 Corinths, xii Chap. throughout.

tion eternal ! Never more let me give or receive the expressions of natural kind affection ! This would be indeed to "sorrow as those who have no hope." Rather, who is not earnestly desirous to meet those dearest, those tenderest names, in the region of happy spirits, and live with them forever ?

That we may be gathered to our pious ancestors, we must tread in their steps. We must follow them where they followed Christ, and "go our way forth by the footsteps of the flock." We must ask for the old path, the good way, in which the saints of all generations have travelled to heaven. We must walk in it, and the end of our journey will be happy. Plain is the path which leads to heaven. It is but to receive the truth in the love of it, and walk by the same rule, and we shall be safely guided thro this wilderness, to the promised land. By faith we may behold it now, and when we shall be gathered to our fathers, we shall taste the milk and honey. Our present state is not without its troubles, among which, and far from being the smallest, is the removal of our dearest Christian friends. But this will give additional felicity at the expected meeting. Small are the pains of separation, compared with the pure and sublime joys of that blessed reunion. But sad is the case of those who have neither part nor lot in this matter, painful the day of separation, but more painful, that day, when saints shall be reunited, and they shall see them coming from the east and west—from the north and south, to sit down with Abraham, Isaac, and Jacob, with their pious ancestors, in the kingdom of God,—but they shall be shut out. May God of his infinite mercy, through

Jesus Christ, prevent us from so dreadful a doom ! And may the awful idea effectually alarm every one, to fly from the wrath to come, and say from the heart to each of his pious ancestors, "thy people shall be my people, and thy God my God !"

The labor of persons, divinely enlightened, illustrated, and the subject applied to the conscience, in four letters, from VIATOR to CHRISTIANUS.

(Continued from p. 61.)

LETTER II.

DEAR CHRISTIAN FRIEND,

AS persons divinely illuminated, have the moral image of God restored, or a holy taste begotten within them, it is imagined that 'they labor to be accepted of the Lord,' in their temper, sentiments and conduct.

1. They labor to possess that temper, in which religion essentially consists, those gracious affections, which God in his holy word approves.

They are sensible that if they were to have their deserts, they should perish eternally, and labor to keep themselves humble, under a sense of their great vileness, to be at the divine footstool, and daily to make the penitential cry, *God be merciful to us sinners.* Altho' they hope for mercy through the Saviour, they find that they are very far from being what they ought to be, and pray that he *who hath begun a good work in them, would perform it until the day of Jesus Christ.* We see their pious longing verified in the conduct of king David : "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow. Make me to

hear joy and gladness; that the bones which thou hast broken may rejoice: Hide thy face from my sins and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me." They realize, that "God resisteth the proud, but giveth grace to the humble:" that the 'sacrifices of a broken and contrite heart he will not despise.' After all their prayers and pious services, they know that they are unprofitable servants, and with the greatest sincerity say, "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost."

Persons divinely enlightened, labor likewise, to have their hearts sensibly exercised in that love, in which is comprised the general nature of religion, and which indeed is the substance of all the Christian graces, by whatever name they are called.

In like manner, they labor to rejoice in the rectitude of divine government, even when called to pass thro' the most severe trials. They well know God's right to govern—that such are the perfections of his nature, that he can do no injustice to any of his creatures, and that tho' 'there is no evil in the city which the Lord hath not done,' yet 'he never willingly grieves and afflicts the children of men:' that he hath some good end to answer by all the punishment inflicted on the wicked:—that the sharpest trials which attend the truly righteous are only fatherly chastisements, for "whom he loveth he chasteneth—all things work together for good to them that love God, to them who are the called according to his purpose:" and that they

will ultimately terminate in the glory of God, as it is said 'to him are all things.' With these things in view, they labor "to rejoice evermore:" to "let patience have its perfect work that they may be perfect and entire wanting nothing." We see this temper actually verified in the prophet Habakkuk: "Altho' the fig-tree shall not blossom, neither shall fruit be in the vine, the labor of the olive shall fail, and the fields shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stalls. Yet I will rejoice in the Lord, I will joy in the God of my salvation." To the foregoing, out of the many, which might easily be mentioned, may be added the example of Paul; "I have learned in whatever state I am, therewith to be content: I know how to be abased, and how to abound: Every where and in all things I am instructed, both to be full and to be hungry, both to abound and to suffer need."

2. Persons divinely enlightened, "as new born babes, desire the sincere milk of the word that they may grow thereby." Possessing that spirit, which guides "into all truth," they will labor to understand and cordially to embrace all the sentiments taught in the bible, however they may "stain the pride of all glory." They know, from divine testimony, that "every man's work will be tried, of what sort it is:" that nothing but truth can abide when tried by a perfect standard, that erroneous sentiments, can no more abide the final trial, than hay, wood and stubble, can withstand fire; they labor therefore, "to hold fast the form of sound words," received from the apostles, esteeming the modern cathol-

icism, that it is no matter what men believe, if they are honest to themselves, to be infidelity. In the view of those who are divinely enlightened, there are truths essential to religion. They labor to know what they are; and exceedingly dread the thought of being "carried about by every wind of doctrine." The interesting question with them is, what hath God revealed? Doctrines clearly taught in the scriptures, notwithstanding all the difficulties attending them, they suppose to be important, and labor to embrace. The holy sovereignty of God, the doctrine of the trinity, the depravity of man, the divinity and atonement of Christ, the necessity of the new birth, the certainty that those who believe *shall be saved*, that those who believe not, *shall be damned*—shall actually experience interminable misery, are doctrines so clearly revealed, that they consider them essential to be received, and labor to be unwavering in the belief of them.

3. Persons divinely enlightened, labor to walk according to the order of the gospel, to observe the ordinances of the new-testament, baptism and the Lord's supper, and to maintain upon all occasions, propriety of conduct, "to have always a conscience void of offence toward God, and toward men." They have "the law of their God in their heart, and it is the natural tendency of their new nature, to influence them to right conduct. If that were fully to prevail, they would perfectly observe the following, and all divine commands: "Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another, with brotherly love in honor preferring one another: Not slothful in business; fervent in

spirit; serving the Lord: Rejoicing in hope, patient in tribulation; continuing instant in prayer. Distributing to the necessity of the saints, given to hospitality. Bless them who persecute you; bless and curse not. Rejoice with them who do rejoice, and weep with them that weep. Be of the same mind one towards another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceit. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine, I will repay saith the Lord. Therefore if thine enemy hunger feed him; if he thirst give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good."

Selfish, unrenewed men, neither love to be bound by the foregoing, nor by any other divine rules, but to "walk in the sight of their own eyes!" Those persons into whose hearts, "God who commanded the light to shine out of darkness, hath shined, to give the light of the knowledge of the glory of God in the face of Jesus Christ," love the divine law. They love to meditate upon it, and take great pleasure in obeying it. We see this strikingly verified in the conduct of the pious Psalmist: "O how love I thy law! it is my meditation all the day." "Thy testimonies also are my delight."

Persons divinely enlightened, believe that they and all men, "must appear before the judgment seat of Christ: that every

one may receive the things done in his body, according to that he hath done whether it be good or bad." Their faith is not merely speculative, but it has an influence upon their conduct. They look to the perfect example of their divine leader, and endeavor to imitate it. They labor to keep "clean hands," to "*do justly, to love mercy, and to walk humbly before God,*" "to do unto others as they would that others should do unto them." They labor carefully to conform to the following most excellent rules, "say not to thy neighbour go and come again and to-morrow I will give," when they have it by them: "Give to him who asketh of thee and from him that would borrow of thee, turn not thou away." They labor in proportion to their sanctification, as God gives them opportunity, to diffuse happiness among all classes of people. Like the good Samaritan, they bind up the wounds of the distressed! They feel quick for the orphan, and "cause the widow's heart to sing for joy." "Whatsoever their hand findeth to do," they labor, "to do it with their might." After all their labors, they view themselves as "unprofitable servants," and hope, only thro' grace, to hear from their judge in the last great day, "well done good and faithful servants, enter ye into the joy of your Lord."

I am yours, &c.

VIATOR.

(To be continued.)

(Continued from p. 69.)

LETTER II.

GENTLEMEN,

IN my last letter, I proposed to give you some account of particular exercises of individuals. I shall begin with the case of a young woman, a professor, who had been induced to attend a place of amusement, which she afterwards became convinced was improper. The circumstances will be mentioned mostly in her own words, as communicated to me in a letter.

"In compliance with your request, I give you my opinion and experience of the impropriety of a professor's attending balls. Permit me however, in the first place, to relate some particulars in an earlier part of my life. At the age of 13, I was admitted into company, as an equal with those of 20, and 25. At 16, the Lord was pleased to stop my career of folly, and to call my mind from the world, by a deep sense of the importance of religion to the present and future happiness of my soul. After a painful conviction of the awful depravity of my heart, the amazing distance I was at from God by nature, my desert of everlasting punishment, and the total inability of helping myself by any works of righteousness which I could do; I was brought, as I believed, to throw down my weapons and submit to God. The beauty, excellency and propriety of his character and government, produced a calm serenity of mind, to which I was before a stranger. The conversation and society of the serious gave me more satisfaction in one hour, than all the vain amusements, which I could call to mind, from my cradle until that time.

A narrative of a revival of religion in Middlebury, a parish of Waterbury, in the years 1799, and 1800, communicated to the Editors by the Rev. Ira Hart, pastor of the church in said place.

I met with many trials from the gay company with which I had always lived in harmony ; but for the most part was enabled to encounter them with less difficulty than I expected. Returning from school, I met with a gentleman who had been absent during the time of my serious impressions. He accosted me in the following manner. " How do you do Miss — ? I hear you are serious and have done dancing—Is it so ?" I replied that I had indeed refused to attend balls, for I believed that I had already spent too much time in that folly ; but feared I was not so serious as had been represented. Well, returned the gentleman, " you have got a fit, but I am not much concerned, it will soon be over. I never knew an instance fail, but that in a short time, those serious persons would be as gay as ever. I shall see you soon at such and such a ball room ; and you will dance as sprightly as ever. I shall then remind you of what I now say, but you will tell me, I don't feel now as I did then." He left me, for I was unable to answer. As soon as his face was turned, the tears flowed without control. I exclaimed to myself, *Oh is it possible ! Is it possible !* Can it be that I shall be left to that miserable resort for happiness ! I tried to believe that he prophesied falsely ; but still I knew that it was not impossible. For some time I was much distressed, lest I should be left to dishonor the cause of religion, and bring contempt upon its professors. About the age of nineteen, this over anxious concern, as I then thought it, left my mind, by degrees, and I lost much of the sense of my dependence. I heard too much of the applause of my fellow worms, which gave

a spring to pride and self conceit, till alas ! they gained an unhappy ascendancy. I was now frequently in company with those, who were indeed *civil* but not *serious*, and joined in their trifling amusements. Their attention and politeness concealed the danger, and led me to be more and more conversant with such scenes of folly. At the time of your ordination, when I was about 20, I was solicited by a near relation, out of politeness to some respectable acquaintance then present, to attend a ball, I knew he would not advise me to do any thing which *he judged* at all inconsistent with my profession. After considerable conversation, and with much reluctance, I consented to go ; and I assure you, sir, there was not a person in the company, but what saw me. After the interesting services of the day, and the solemn consecration of a minister to feed my soul with the bread of life and the waters of life, here I was in the ball room, amid the thoughtless and the gay. Nor was this the last time. I was again where there was music and dancing. My Christian friends were alarmed and reproved me, but with little effect. I had listened to the voice of adulation, and God had left me to reap the reward of my folly. I had almost lost sight of God and was swiftly gliding down the stream of spiritual declension. But in mercy God was pleased to stop me, open my eyes, and bring me to consideration. Oh ! the distress, anxiety, fears and doubts which now harrowed up my soul ! * Darknness without and darknness within ! I sincerely thought that if I could have recalled the last 12 months, and have removed in-

* This was at the beginning of the late revival.

to some distant land, where I could never behold a face which I ever saw before, I should have chosen it, rather than to have brought the disgrace, which I then felt I had brought upon the church of Christ. My distress was unknown to any but myself, and nothing short of experience can conceive it. All my former feelings, with the gentleman's prediction, were brought fresh to mind, and every reflection tended to aggravate my crime and enhance my distress. A compassionate Saviour at length brought me to feel and say,

"His strokes were fewer than my crimes,
"And lighter than my guilt."

"I think, sir, I can say from experience that the amusements of the thoughtless, are exceedingly detrimental to the Christian's growth in grace, calculated to keep the soul in leanness, and to render the person unhappy in a religious profession and discontented with the world. Conscience is continually smiting and reproving; and as the Christian has more light than an infidel, he is of course more unhappy in the neglect of duty. To undertake to serve God and Mammon is a sure way to render life miserable, for both scripture and experience tell us we cannot do it. If you judge what I have written will be of use as a warning to my young brethren and sisters in Christ, you may dispose of it for that purpose."

Several professing Christians were shaken and greatly distressed, lest they had trusted in the hope of the hypocrite. The awakening was of great service to them, and indeed to the whole church. We had sweet seasons of communion, at the Lord's table, and seemed in some degree to realize that Jesus was present in his church,

to comfort and refresh his people. The distress and doubts entertained at this time by some, were wisely ordered in Providence to their own future comfort and growth in grace, and to quicken others in the way to Heaven.

The following cases will exhibit a general view of the exercises of those who have been subjects of the work. I give the account nearly in their own words, that they may appear to speak for themselves and testify what God has done for their souls. A man aged 55 gave me the following account.

"I had little or no religious instruction until about the age of twenty-one; and except a few seasons of conviction which were soon gone, my youth, and indeed my life has been spent in stupidity. I was persuaded that I must and could do something of myself, but continually put it off for a more convenient season, and lived without hope and without God in the world. I was much opposed to the Calvinistic doctrines of grace, and wanted to ask ministers and others whether they were really Christians according to their scheme of justification by faith alone. I offered my children in baptism, because it was fashionable, and supposed I had so far done my duty. After some thought upon the doctrines of religion, I concluded that if election was true, I was not to blame. Here I settled down at ease, and was in this situation when the religious attention began. I had a curiosity to hear and see, but felt no uncommon concern until I heard a sermon from these words "Come unto me all ye that labor and are heavy laden and I will give you rest."* The word was

* Matt. ii. 28.

set home with power, and my sins appeared as a thick cloud. I determined to submit myself to God, I thought I did; yet I felt unaccountably distressed. I thought I had done enough, but found no relief from my agony of mind. My sinfulness appeared greater than I could before have believed; it lay upon me as an insupportable burden, until the anguish of my mind impelled me to cry out for mercy. One day, being alone in the fields, I could not contain my distress, but for some time on my knees cried aloud, "*Lord have mercy on me! Lord have mercy on me!*" I had hitherto neglected family prayer, but now I resolved to begin the next sabbath morning. The time came, but I could not pray. My distress was soon increased, by reflection on this text, "No man having put his hand to the plough and looking back is fit for the kingdom of heaven."* The word came with power, and I said "Woe is me, if I don't pray in my family." In the evening I attempted. I had many trials, some of them perhaps uncommon and not profitable to relate. Still I was determined to be saved by the law. My heart rose against gospel doctrines, especially election, which I hated. Yet I could find no rest in the law. That I had broken the law was manifest, and this scripture was directly against me, "Curled is every one that continueth not in all things which are written in the book of the law to do them."† I could scarcely eat, drink or sleep; concluded there was no mercy for me, and approached the gates of despair. All this time I was seeking salvation by works of the law. One morning I felt better and enjoyed

a serenity of mind, for which I could not account. I was soon engaged in contemplation on this scripture, "For whosoever will save his life shall lose it; and whosoever will lose his life for my sake, shall find it."‡ My mind immediately explained it thus, "Whosoever will save his life by resting on his own works of the law, shall lose it; but whosoever will renounce all dependence upon himself and trust alone to grace in Christ shall find it." In a moment, the fabric I had so long and so obstinately endeavored to rear, tumbled in pieces. I wondered at the ignorance and folly of all my former attempts, and that I should mistake essentially in so plain a case. The difficulty was soon removed by this text, "The natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."* My mind dwelt upon these and other passages as upon a rich treasure newly found. I seemed really to come from darkness to light. The words I had often read, but there now appeared an heavenly beauty I had never known before. I felt a desire to glorify God, who had contrived such an excellent scheme of salvation, and revealed it so plainly to men. I found the bible had been a sealed book to me, and that with all my gettings I had never got a true understanding of the way of salvation by Jesus Christ. The whole scheme of gospel doctrines, especially election and divine sovereignty, which before made my heart rise up in enmity against God, now appeared glorious and lovely doctrines. I saw, that all I had done to obtain salvation was wholly selfish; that I was totally

* Luke ix. 62. † Galatians iii. 10.

‡ Matt. xvi. 25. * 1 Corin. ii. 14.

depraved, and that unless election was true there could be no hope in my case. I perceived that all my opposition to the doctrines of grace originated in pride, because I was not willing that God should work in me to will and to do of his own good pleasure. I now rejoiced that he did do it, and yet found myself in the unimpaired possession of moral freedom. I thought before that I was right and God was wrong, but now I felt that God was right and I was wrong; and that my former scheme of salvation, by works of the law, if it could be true was not desirable, because unspeakably less beautiful, than that by sovereign grace in Jesus Christ. I felt no desire to hear preaching about works, unless a clear distinction was made between duty and merit. I thought little of myself or of the danger of future punishment; God was all glorious, and the Saviour the chiefest among ten thousand for his own sake. Having obtained help of God, I continue unto this time, a brand plucked from the fire; in myself, a poor, miserable, guilty creature; and if I am ever saved, it will manifestly be all of God. Not unto me but unto God through Christ be all the glory forever."

A young woman addressed me by letter as follows. "My design, in this communication, is to inform you what the Lord hath done for my soul. At the time of my first serious impressions, I was 16 years old, and had to that time lived a careless and stupid life; a stranger to God and Christ, and to things sacred and divine. I thought I was not very bad as I refrained from stealing, lying, swearing and other open violations of God's holy law; not consid-

ering that he looks at the heart. I thought I was too young to attend much to religion, and I considered it a sad and melancholy thing fit for none but those who were just about to leave this world. I depended much on the doctrine of election, as I had perverted it. "If I am to be saved I shall be saved, let me do what I will; and if I am to be lost I shall be lost, let me do what I will." Here I rested, secure in my sinful neglect of God and his son Jesus Christ. And I fear that many who are older and wiser than I rest on the same sandy foundation. I had a great taste for reading, but I read those books only which served to poison my mind, and lead it from God and serious things. When the awakening appeared among us, and one and another of my companions were enquiring, what they should do to be saved? I resolved to go on as I was, let the consequences be what they would. I lived from home, and hearing that my aged parents and two of my sisters were under great concern of mind, I could not forbear sighing and saying to myself "are they all fools; I shall never enjoy another moment's comfort with them as long as I live." It appeared to me that I would not feel as they did for the whole world. The first serious impression on my mind was while reading these lines in the "Young Child's pious resolutions."

"'Tis time to seek to God and pray
 "For what I want for every day,
 "I have a precious soul to save,
 "And I a mortal body have."

"I had hitherto thought that there would be time enough for me to attend to religion when I was *old*; but these words came with such power that I could not rest without seeking an interest in

Christ immediately. I was greatly concerned about myself, and felt that I must do something, but what to do I knew not. I could not pray, and never had pray'd in my whole life. I durst not repeat the Lord's prayer, because I thought it was made for his disciples and not for me. I resolved that no one should know my feelings; but soon my distress poured in upon me as a flood, and I could not forbear crying to the Saviour for mercy. I attended meeting the next sabbath, expecting to find some relief, when these awful words were the subject of discourse: "It shall be more tolerable for the land of Sodom in the day of judgment than for thee."* My sins rose in order before me. I was struck dumb before God while these words sounded in my ears, and the sermon described my awful case. Instead of finding comfort I went home with a heavy heart. I soon began to doubt whether the bible was the word of God. I thought it might possibly be a forgery, and earnestly hoped it was. I hated the bible because it contained my condemnation.† I felt that God was partial in shewing mercy to others and not to me. The enmity of my heart rose against him; and indeed I wished there was no God. I attempted to cast the blame upon him and justify myself, but still could not be satisfied. I longed to be spoken out of existence, for the more I understood of the divine character, the more I hated it, and could not endure the thought that the Lord reigned and that all things were at his absolute disposal. When I heard of

some who obtained comfort and had not been so long in distress as I had, my heart boiled within me. I thought I could not live long in this distress, and that God would not suffer such a wicked wretch to live; and even death appeared desirable though it should make me eternally miserable, because while living I thought I was preparing for a more aggravated punishment. While walking I sometimes imagined the earth would open and swallow me up; and that I hung over the bottomless pit by nothing but the brittle thread of life. I slept but little, for if I went to sleep I was afraid I should awake in hell.

In this unhappy state of mind, I continued from Sept. '99 till March 1800, when I was taken dangerously sick, and for some days deprived of reason. When my reason returned, I supposed I must soon die; but, how different were my feelings now from what they had formerly been! God appeared to me perfectly just and righteous in all his dealings with me. It appeared to be right and reasonable that I should love such an holy being. I felt more composed and tranquil than ever before, and I could say with the man restored to sight, "Whereas I was blind now I see."* I saw such a beauty and loveliness in God and the things I before hated, that I seemed to be in a new world, where every thing spoke the glory of God. He appeared to me so holy, righteous and good in all his works and dispensations, that I could freely submit myself to him and say with Job, "Though he slay me yet will I trust in him."† When I recovered so as to wait on God in his house, I enjoyed

* Matt. xi. 24.

† This sentence gives the true reason why the scriptures are rejected by infidels.

* 1 John ix. 25. † Job xiii. 15.

more delight in one day than in all the balls and vain amusements, I had attended in my life. God and his service have ever since appeared glorious to me, and oh that I may glorify him in life, death and eternity ! My hope depends solely on the rich, free and sovereign grace of God in Jesus Christ."

A young married woman gives the following account.

"Near the close of Sept. 1799, while I enjoyed a comfortable state of health, a religious meeting was attended at our house. I found myself somewhat impressed with a sense of sin, and thought I wished to be a Christian. A day or two after this meeting, my health rapidly declined ; I was soon dangerously ill and to appearance on the borders of the grave. My great concern was to recover my health, and my hope rested in the physician, and not in Christ. My situation grew more and more alarming, and my friends viewed me as near the end of life. I was in some measure alarmed, and much feared that if I should die I should be eternally miserable. I endeavored to satisfy myself by reflecting, that I was not so guilty as others. Except when people were talking to me of faith, repentance and the new-birth, I always doubted whether the justice of an holy God would send me to hell for the few crimes I had committed. Alas, how little did I know of the evil nature of sin and of my own criminality before God ! And all this when I was viewed by others on the borders of eternity. Indeed, sir, your conversation, at the time of your visits, and the conversation of other religious people, was never sufficient to drive me wholly from this refuge. Neither your prayers, nor the apparent near approach of

death, ever excited in my mind any degree of anxious concern for my soul. The idea of leaving my husband and my children appeared the most distressing ; but I chose not to hear the subject mentioned, and endeavored to keep it from my mind as much as possible. A beneficent God at length interposed in my behalf, rebuked my painful disorder, and restored me to my family as one ransomed from the grave. But I was as stupid under the mercies of God, as I had been before under his chastising hand. Nothing could make my heart submit. I was stupid when brought to the brink of the grave, with an eternity of woe before me ; and I was stupid when marvelously restored to health. The world with all its delusive charms now presented itself to my view. As soon as I was able to ride out, I visited an elder brother, who conversed with me freely on my situation, and the mercies I had received. I observed to him, that I really wished to become religious, but I was certain it was not in my power. He replied, that it was impossible for him to tell for what purpose my life had been so remarkably spared ; but that from my apparent stupidity there was great reason to fear, it was that I might have an opportunity of filling up the measure of my iniquities. The idea struck me, and seemed the voice of warning from God to me to answer for my ingratitude. The sins of my past life rose, and were set in order before me. I soon found I had abused all the mercies of God ; that there was a holy law which I had transgressed, and that I was under its just tho' awful curse. I rested but little the following night, and my distress continued for several days. I was a-

gain about to go back ; but the following sabbath I attended meeting, when a thank-offering was presented for my recovery. Here my conviction and distress revived, and continued thro' the week. The next sabbath, I heard a sermon from these words, " Ephraim is joined to idols let him alone."* The sermon was applicable, as I thought, to my case, and seemed to be addressed to me in particular. My convictions increased, until I found myself hanging over the pit of everlasting woe, destitute of the least merit, and wounded by reflection upon a whole life spent in rebellion against God. Although I was convinced that I had been hitherto kept in existence by the forbearance of God, yet now it appeared to me that I so richly deserved his wrath and curse, that I had nothing else to expect. With these views I again attended meeting, and found the same broken law flaming against me, and bringing my iniquity before my face. I returned home, took my bible and retired, and while perusing the sacred pages this thought arose in my mind, " Jesus has died for sinners." It filled my heart with joy, and although in my agony of mind I had not very clear views of Christ as Mediator, yet the idea was now sweet and refreshing to my weary and heavy laden soul. After a few weeks, I found myself, as I believed, willing to come to the feet of Jesus and lie low in the dust before him. My comfort was all built on Christ as the foundation, and I think he then appeared, and still appears lovely as he is in himself, and will be so forever, whatever becomes of me a sinner. During my con-

victions I had many heart-risings against God and the doctrines of grace ; but when this enmity was slain by the Holy Spirit, in a way which I know not, God appeared just and righteous ; Christ the chiefest among ten thousand and altogether lovely ; and the doctrines of grace the sweet food of my soul, the manna from heaven. Indeed, sir, I have been such an ungrateful, blind and stupid sinner that I am sure there can be no hope in my case unless there is a remnant according to the election of grace.† My attainments are so far short of what I should suppose would be in a real Christian, that I am, especially at times, doubtful whether I shall ever obtain a seat at the right hand of Christ ; but if this should ever be, I shall be less than the least of all saints, and must forever disclaim all merit in myself ; lay my crown at the feet of Immanuel and ascribe all to his meritorious righteousness. Let the praise and the glory be forever to his electing love, to rich, free and sovereign grace."

These cases are not selected because more striking than others, but as most easily and concisely described ; and obtained with less difficulty than others, perhaps in many respects more interesting, might have been.

Earnestly desiring that the religion of Jesus Christ may spread through the whole earth, I remain your most obedient humble servant,

IRA HART.

Middlebury, July 15, 1802.

A short account of the life and death of Miss Deborah Thomas of Middleborough, (Massachusetts.)

SHE was a person of a reserved disposition, of a calm

* Hosea iv. 17.

† Romans xi. 5.

and peaceable temper, and of such a deportment as to be very agreeable to the several families, in which she resided at times in the capacity of an instructor of children.

She said, during her last illness, that she had been many times heretofore, under awakening, and, at several times, greatly concerned for her soul; and, therefore, was astonished that she had been able to continue in such ignorance of divine things, as she now found herself to be in. She observed, that, when her brother's son, a youth of about fourteen years of age, died suddenly, (which was two years before her death,) her mind was strongly impressed with a sense of the certainty of death, and the uncertainty of the time of its coming; and with a belief that *she* had not long to live, though *then* she was in health.

But, notwithstanding her frequent awakenings, it doth not appear that she was the subject of any special conviction, 'till her last illness commenced; when the spirit of God, by means of her reading Mr. Gray's sermon, (to use her own expression) *tore her all to pieces.*

She now spoke of the sin of her nature, and of her moral impotence to do good, and acknowledged God's righteousness in punishing sinners. She seemed to be convinced of the enmity in her heart against holiness. She was in great distress of mind; spent much of her time in reading and praying, and often asked others to pray for her. About two months before her death, there appeared an alteration in her mind. She said, that she had some discovery of the mercy of God through Christ; and she mentioned texts of scripture, by which her mind was enlightened and com-

forted. She said that for about a fortnight she had been praying, and that it seemed as though she could help praying no more than she could help breathing. Not long after this, she fell into darkness, fearing that she was yet under the power of sin, and being convinced, that, without holiness, no man can see the Lord. She complained of being confused in her mind, and being unable to think steadily on any thing. She desired Christians to converse freely with her, and to examine her closely. She seemed to be afraid that they would think better of her than they ought to think. These words, "Be not deceived, God is not mocked," she often repeated. After this, she spoke of death with composure. One time, being distressed, she was asked the occasion of it: She said, I am not at all concerned about having any injustice done to me. A good God cannot do me wrong. I am not afraid of death; but to think of being an enemy to God to all eternity appears dreadful. She was asked whether the divine character appeared amiable to her? She answered, it appears so at times; but I cannot think that I have such a sense of his amiable character, as Christians have. Her friends were affected with her case, conversed with her, and prayed with her; but God's time of deliverance was not yet come. About a fortnight before her death, she appeared to be more calm in her mind. She said, that she felt at times, a little more satisfied as to the state of her soul. Being asked, whether she were willing that a sovereign God should do with her as he pleased? She answered, I think I am; and looking up with a pleasant countenance, added, and he will do

with me as he pleases. She appeared to be glad that she was in the Lord's hand.

On the Tuesday preceding her death, she strangled, was thought to be dying, and the neighbors were called in. Seeing them around her, after a revival, she asked her mother, whether they viewed her to be dying? Her mother replied, should you be surprised, if we did think so? She said, no, not at all.

After this she conversed but little 'till Wednesday evening, when it pleased God to lift up the light of his countenance upon her, and to fill her soul with *joy unspeakable and full of glory*. She spoke of the love of God through Christ, saying, O glorious Christ! O blessed Jesus, my Lord and my God! Her joy appeared to be free from enthusiasm, or any thing of a visionary nature. She appeared to be entirely composed, and said, that she never felt so happy before in all her life, as now. On Thursday she expressed a desire to leave this world, and be with Christ. She was asked, whether she were not willing to wait God's time? She looked up, and smiled and said yes, yes! God's blessed time is best. She conversed freely, and said many things, which could not be recollected, and many more, which could not be distinctly heard, by reason of her weakness, and coughing. She no more complained of darkness. She was desirous of speaking to her friends, and said, that the reason why she had not counselled them before, was, because she thought that no body had so bad a heart as she had: But I wish I had strength now to warn my friends to prepare to meet me in glory.

She appeared at times this night

to be dying. She charged her attendants to tell her, whenever they should perceive that to be the case. Once she called to her mother, and said, I think that I am dying, and, if it is the will of God, I am glad. After a little while, she said, I think I am not dying yet, and desired her parents to lie down again and get some sleep, and said, it may be that I shall sleep a little too. About break of day, the watcher notified us that she appeared to be faint. We went to her immediately. Death appeared in her looks. She was sensible that she was dying, and was calm and serene in her mind. Not seeing her father, she said, where is my dear father? When he came near to her, she said, I desire father to pray for me. He asked her, what she desired him to pray for? She replied, pray that my faith may hold out, and that I may have patience to the end. After prayer, she asked for her mother, and looking on her with a smile, said, my mother, my mother, my dear mother, I am dying. Her mother asked her, whether she was afraid to die? She replied, no more than if I were going to sleep. A little after she revived, and said, I am dying; but I believe that I shall live some hours yet, and she did. In which time many of the neighbors came in, and she kept speaking with great earnestness; but her voice was so weak that but a little part of what she said could be understood. She said, O blessed Jesus, I cast myself at thy blessed feet! O glorious Jesus! He is my Lord, and my God. And thus she fell asleep in Jesus, as we trust, on January 15th, 1790, in the 34th year of her age. She died of the pulmonary consumption.

The foregoing narrative was *substantially* written by her venerable father, the late Deac. Benjamin Thomas, of whom some memoirs were published in the last number.

MESS'RS. EDITORS,

THERE are doubtless, many who trust they are reconciled to the great doctrines of the gospel, and hence entertain a hope of eternal life; who, yet, for some reasons, or perhaps none that are satisfactory, neglect that important duty enjoined by Christ, of confessing him before men. They complain that they are walking in darkness without light—they hope indeed, but with a great mixture of fear and doubt—they have so little sensible comfort of hope, or clearness of evidence, that they shrink from the duty as unqualified, and dare not proceed to the solemn transaction of covenanting with God. Such, you will agree, are intitled to your benevolent attention. For the perusal and benefit of such, the following letter is presented. It was written by a lady to her friend; and being a practical comment upon that subject, it is hoped may be as a voice from behind them alluring them to the duty of uniting with those who call themselves by the name of Israel.

With these views and wishes, it is humbly submitted to your disposal.

E. M.

June 22d, 1799.

MY DEAR FRIEND,

IT must be a delightful subject of contemplation to every benevolent heart that Christ hath a church in the world, and that the gates of hell shall never prevail against it.

When in this day of great con-

fusion, and distress of nations, we see him building it up in our land, and in other parts of the world, bowing the hearts of the sinful children of men to his sceptre, and manifesting himself as a sin-pardoning God; how ought every heart to rejoice in his universal government! What peculiar advantages do the dispensations of Providence in the present day afford, for contemplating the divine character!

At the same time, it must be very trying to the feelings of one, who having encountered the perils of a boisterous ocean, with pain anxiety and distress when fear sat on every wave, hope sprang up with favoring gales, and disappointment uniformly succeeded; to find one's self again tossed upon the same tumultuous sea in a poor bark, shattered by former tempests amidst surrounding rocks. How necessary is a skilful pilot; and one, who can also command even the winds, and the sea, and they obey him! O to rest wholly upon him! This is but a faint epitome of my past life, and of my present views.

I feel, my dear friend, as if I may with confidence open my heart to you, upon a subject, in which I know you are so much interested—I mean the advancement of Christ's kingdom. And I trust you will more sensibly rejoice, in the hope that he will admit *me* a humble member of his family, than a stranger whom you never saw. You know, Madam, a little, and but a little, how I have always lived in darkness. And it is not at all strange that I had no light, since I never obeyed Christ's commands. It appears from his own words, that *obedience* is the only test of discipleship, and the only ground, or condition upon

which we may hope to enjoy the light of his countenance, and the comfort of divine manifestations. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my father, and I will love him, and will *manifest* myself to him.* You have conversed with me with respect to joining the church; and a number of my Christian friends have done the same—but I have been waiting and hoping for more light, and better satisfaction about my own state—viewing it a duty, which at times I have felt equally afraid either to neglect or perform; while I have had a thousand very wrong and wicked feelings, besides a great degree of sloth and inattention; till about ten days since when I was told that Mrs. S——, and a young woman were about to be examined for admission into the church, it affected my mind very much. I was convinced there would never be a better time than to go with them—but I was all darkness—could not go with the feelings I had. I was drawn and driven to seek relief where it may be found; and O, without knowing my former feelings, you cannot imagine the contrast—with what calmness and satisfaction I sustained the examination. I had nothing good to relate of myself; but I think, if I am not much deceived, I felt that I could trust in Christ, where there is an infinite fulness of all good. It afforded me a sweet calmness of mind that I had gone so far towards visibly and publicly joining myself to the Lord in a new and everlasting covenant, and felt willing to be under any possible obli-

gation to devote myself to him.—

I have since been received as a member of the visible church of Christ, and I desire an interest in your intercessions at the throne of grace, that I may not dishonor that great name I profess to love.

I have not those high exercises that many have and which I have so often hoped for—to be as it were taken up and set a great way forward on the spiritual journey at once; and to have but little to do afterwards to arrive at complete sanctification. But I am determined, if Christ will give me the Christian armour, to dispute every inch of ground, and maintain a constant warfare. And O how gracious the promise, that “to them that have no might, he increaseth strength.” If he leaves me I shall fall at once. How quickly the branch will wither when separated from the vine! I feel that it is not best for my proud heart to have all those transporting views that some have, lest I should be exalted above measure. They are the soul humbling views I need, and think I desire; and I hope (O what presumption it would be to hope it, did we stand in our own strength) I hope, through the infinite riches of redeeming love, ere long to

“———see and hear and know
All I desir'd or wish'd below,”

to be filled with the knowledge and love of an holy God, and be satisfied in the image and likeness of Christ. Are all these feelings a delusion? Am I deceiving myself? I cannot feel them to be a delusion? I know that Christ's kingdom will be glorious let what will become of me; and in this I do, and will rejoice.

Pray for me my friend that I may have constant support from

* John xiv. 21.

him who quencheth not the smoking flax, nor breaketh the bruised reed.

I am ever yours,

MARIA.

MESS'RS. EDITORS,

THE following letter was written by the author, to the writer of this, by particular request. The circumstances related in it were facts; and were considered, at the time, as remarkable, both by Christians and others who were present. If you think them a witness for God, as a prayer-hearing God, and that they may by his blessing excite *Christians*, as well as ministers, to fervent prayer on similar occasions, which are often so distressing to the friends of the dying, you have permission to publish them.

Yours, &c.

PHILOS.

"DEAR SIR,

I HAVE long delayed complying with your request to state to you the exercise of my mind, on the death of a desirable child. But the scene is still fresh in my mind. Previous to the sickness of my child, it repeatedly occurred to my mind—"God will visit the iniquities of the fathers upon the children unto the third and fourth generation"—and I as often made supplication that the evil of affliction might come on *me*—"as for these sheep what have they done?" I well remember where I was standing, and the feelings of my mind, when I made this request, the day before the child's illness. A short and very distressing sickness closed his life. The second visit, the physician said his dissolution was near. You will at once conclude the precious soul, to be saved or lost, ought to be

near my heart. Our hope was in God. And as the parting moment drew near, I found strength and support beyond my expectation, or any thing I ever thought took place in this world in such parting moments. I found it easier to bury my own, than another's child.

With respect to the child, then under eight years of age, he was ready in asking questions, and was earnest to have a mother instruct him upon religious subjects. He was at a meeting of the youth and children, for prayer, the evening of the night in which he was taken sick—and some of the last of his words were, "I want to be where the good folks are." I mention this as it is possible such tender minds may have a taste and happiness in hearing young people pray and sing together which they cannot describe, only by "wanting to be where they are." I found the words of the Saviour precious in the 14 first verses of the 18th chapter of Matt. especially the 10th verse—"Take heed that ye despise not one of these little ones. For I say unto you that in heaven their angels do always behold the face of my Father which is in heaven."

Respecting parting with the child, I think I never felt calmer when he fell into a natural sleep, than when he breathed his last. My comfort sensibly rose higher and higher from day to day. At length I began to reflect, and query with myself, what a great sinner I was! with a view to take my place—the lowest place. But I could not, by this, check the rising comfort, in view of God. I then thought, possibly my child's case might be unhappy. But my mind was serene—and filled with a comfort I cannot express. I

could set my seal that justice was good and glorious. While thus filled with comfort, that I was unable to mourn, the tho't rose in my mind, what a glorious day will the Millennial day be to the church militant, if such support can be given and received in the present state! My mind was then attracted to the church triumphant, being filled with the fulness of God, and the glory of the Lord risen upon their souls. If all the world and its scenes should be made to pass before them, it would scarcely attract a single thought. There could be no room for any thing but God. Nor would more be needed. Truly God is a sufficient portion for the soul. Our comfort and happiness do not depend on the state of any gone before us, or on any of his creatures. For myself, I know I was and am happier in resigning up my child to God, at his call, than I could be in the child, if he had been continued to me as before. Instead of being overwhelmed with sorrow of heart, as I have expected heretofore when I have turned my mind on the parting with a child, I found a satisfaction in degree and kind far exceeding that of the day of his birth. I rejoiced in the will of God; and thought, if he called, I could spare every one of the goodly number then living. You will ask the cause of this. By what means it came to pass that a trial in this way, should be no trial, or affliction; but a happiness greater than could be without it, yea a blessing worth both the Indies? *Prayer.* This was the precious means. And if the word was printed in letters of gold, and my utmost endeavors used to describe to you a mind supported at

such a time, and in such a manner, and the earnest desire I had some way to have it manifest, that there might be much praying for sick and dying ones, and all tenderly concerned; the one half could not be expressed. "For what man knoweth the things of a man, save the spirit of a man which is in him? even so, the things of God, knoweth no man but the the spirit, of God." 1 Cor. ii. 11. In my case, ministers prayed, and Christian brethren prayed. The spirit of prayer was given to one person not present, whose expressed confidence in being satisfied as to the request, I cannot give you better than in the words of the beloved disciple. "And if we know that he hear us, whatsoever we ask, we know that we have the petitions we desired of him." In the goodly number of prayers made in a few hours, I found my mind sensibly drawn up to God in the devotion. One particular circumstance I am constrained to relate. On the day of the child's death, and while frequent prayers were offered up in his behalf, and for all concerned, a person entered with a request in behalf of a neighbor, that he might be remembered in prayer, being just then bereaved of his partner in life, and greatly distressed. The request was complied with; and from that moment relief came, and that high satisfaction in the divine will, which I have related. Job xlii. 10. "*The Lord turned the captivity of Job when he prayed for his friends.*" Isa. lxxv. 2. "And it shall come to pass that before they call, I will answer, and whiles they are yet speaking I will hear."

As for myself the expected trial was past, hours before the child's death.—And the requests made

in the prayers, appeared to be minutely answered. The child was taken, but support was given and continued, yea, more than support. "*Also the Lord gave Job twice as much as he had before.*"

Dear sir, if you can make any use of this narration for the honor of God, and the comfort of distressed friends in dying scenes, by exciting Christians as well as ministers, to pray much at such seasons, the desire of my mind will be answered."

Yours, &c.

An apostolical Anecdote, Gal. ii. 11—16, inclusively.

"**B**EFORE that certain" Jewish zealots, "came from James" who was then at Jerusalem to Antioch, Peter "Did eat with the Gentiles" there, who had embraced the gospel and had not submitted to circumcision; "But when they were come, he withdrew, and separated himself" from them, as if he had thought them unclean, tho' the Lord had so expressly taught him the contrary in a vision, and at the house of Cornelius; and this he did, not from any change in his sentiments, but purely, as "Hearing them which were of the circumcision," being unwilling to displease them, and thinking their censures of much greater importance than they really were. "And the other Jews dissembled likewise with him; inasmuch that Barnabas also was carried away with their dissimulation. But when (Paul) saw that they"—Peter and others "Walked not uprightly" in this affair, "According to the truth of the gospel," which taught the contrary, ("He) withstood him to the face, because

he was to be blamed," and "said unto Peter before them all, if thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?—We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith by Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Reflections on the preceding anecdote. 1st, If ministers were less afraid of the censures of men, and more afraid of displeasing an holy God, would they not be in the way to do much more, than they now do, for the glory of God?—2d, How great a disgrace it is, for a minister of the gospel, in any company, to be ashamed of its peculiar and distinguishing doctrines of grace, when providentially called to defend them!—Let such an one look on the blame-worthy Peter, and remember how, an unshaken Paul treated him, for his weak and dissembling conduct, in the face of the whole multitude.—3d, How much it concerns highly respected ministers of the gospel, and highly respected members in every Christian church, to show an unshaken firmness, in supporting all gospel doctrines, and such Christian proceedings as are right; and in publicly discountenancing all pretended ones, which are wrong, lest the weaker brethren, like Barnabas and the other Jews, be carried away with their dissimulation, to do such things, as will greatly dishonor God and injure the Church. A. ****

Religious Intelligence.

Extracts from the Minutes of the General Association of Connecticut, A. D. 1802.

THE General Association of Connecticut met, agreeably to appointment, on the third Tuesday of June, 1802, at 11 o'clock, at the house of the Rev. Matthias Burnet, in Norwalk.

The delegation to the convention of the clergy of the state of Vermont, appointed at the last Association, reported the following plan of union, mutually discussed by the convention and said delegation, and approved and accepted by said convention.

"Articles of union and intercourse between the General Association of the clergy of the state of Connecticut, and the General Convention of the clergy of Vermont."

Under an impression of the great importance of harmony and peace among the ministers of Christ, and his churches, it is the earnest desire of both bodies to form such a connection and intercourse as may be permanent, and mutually beneficial.

Article 1. Each body shall send one or two delegates or commissioners to meet and sit with the other, at the stated sessions of the body.

Article 2. The delegate or delegates from each body, severally, shall have the privilege of entering into the discussions and deliberations of the body, as freely and equally, as their own members.

Article 3. That the union and intercourse may be full and complete between the said bodies, the commissioner or commissioners from each, respectively, shall not only sit and deliberate, but also

act and vote:—Which articles are the great principles of the union between the General Assembly of the Presbyterian Church in America, and the General Association of the ministers of Christ, in the state of Connecticut.

The above articles were approved and accepted by this Association. Whereupon the Rev. Martin Tullar, presented his certificate as a delegate from the convention, in Vermont, and took his seat accordingly.

After attending to sundry other matters, the Association, in compliance with a standing rule, proceeded to make the usual enquiries concerning the state of religion, in the churches, under the following heads, 1. Is there any special attention to or revival of religion in your district? 2. Is there general union and harmony in the churches? 3. What number of vacancies in each district, and in what state with respect to union? 4. What instances of removal by death or otherwise—or settlement of ministers, or new churches formed, since the last session of the General Association. As the result of the enquires, the Association remark with pleasure that, in those churches and congregations, where there have been recent revivals of religion, the fruits are such as confirm the hopes and joys of the people of God. It also appears that harmony and peace generally prevail in the churches; and that there is, in several congregations, in this state, an increasing disposition to attend the public worship and instruction of the Lord's day. We are also peculiarly happy in observing that there appears in Yale College, a very general and serious attention to religion, which affords a very pleasing prospect to

the friends of Christianity and of the prosperity of the churches. It also appears that there is a revival of religion, very extensively, within the limits of the General Assembly of the Presbyterian Church.

The following ministers were appointed to certify the good standing and character of preachers of the gospel, travelling from this state into other states—The Rev. Dr. Nathan Perkins, Hartford N. Rev. William Robinson, Hartford S. Rev. Dr. Benjamin Trumbull, New-Haven W. Rev. Thomas W. Bray, New-Haven E. Rev. Joseph Strong, New-London, Rev. Dr. Isaac Lewis, Fairfield W. Rev. David Ely, Fairfield E. Rev. Moses C. Welch, Windham original Association, Rev. Andrew Lee, Windham E. Rev. Samuel J. Mills, Litchfield N. Rev. Dan Huntington, Litchfield S. Rev. Dr. Nathan Williams, Tolland, Rev. John Devotion, Middlesex.

The Association proceeded to chuse delegates to the General Assembly of the Presbyterian Church to meet, in the city of Philadelphia, on the third Thursday in May next, and the Rev. Dr. Timothy Dwight, Asahel Hooker, and David Ely were chosen.

The Rev. William Lockwood, Dan Huntington and Matthias Burnet were chosen substitutes; either of whom to supply the place of said delegates now chosen, who may not be able to attend.

The Rev. David Tullar and Joseph Washburn were appointed delegates to the convention of Vermont, which meets on the evening of the first Tuesday of September next at Granville.

The Rev. Amzi Lewis was appointed to preach the *Concio ad Clenum* on the evening after the

next commencement at Yale-College.

The following persons were elected RECEIVERS, in their respective districts, to receive such sums of money as the ministers and others may be willing to contribute for the purpose of defraying the expenses of the delegation of this Association to the General Assembly of the Presbyterian Church and the General Convention of the clergy of Vermont, (viz.) The Rev. Henry A. Rowland, Hartford North, William Robinson, Hartford S. Matthew Noyes, N. Haven E. Bezaleel Pinio, New-Haven W. Samuel Nott, New-London, Hezekiah Ripley, Fairfield W. Samuel Blatchford, Fairfield E. Zebulon Ely, Windham, Andrew Lee, Windham E. Samuel J. Mills, Litchfield N. Azel Backus Litchfield S. Dr. Nathan Williams, Tolland, Elijah Parsons, Middlesex. The Rev. Abel Flint, was appointed Treasurer of the Association and Joseph Washburn Auditor of the accounts of the same.

Returns were made according to vote, of unsettled ministers and candidates continuing to preach under the licences of the district Associations of Connecticut, viz.

Of unsettled Ministers.

Rev. Simon Backus, Guilford, Rev. Aaron Kinn, Winchester, Rev. David Huntington, Middletown, Rev. Samuel Sturges, Greenwich, Rev. John Willard, Kensington, Rev. Aaron Woodward, North-Haven, Rev. Abraham Fowler, Derby, Rev. Erasmus Ripley, New-Haven, Rev. Ezekiel J. Chapman, Saybrook, Rev. Jedidiah Bushnell, Saybrook.

Licensed Preachers.

Jeremiah Day, Yale-College, Ebenezer G. Marsh, Yale-Col-

lege, Bancraft Fowler, Yale-College, Jonathan Bird, Berlin, Robert Porter, Farmington, Gurdon Johnson, Granby, Nathaniel Dwight, Wethersfield, James W. Woodward, Hanover, N. H. Timothy Williams, Woodstock, Aaron Hovey, jun. Mansfield, — Loomis, Colchester, William Hart, Berlin, William Riels, Milford, Pitkin Cowles, Southington, Abijah Carrington, Milford, Timothy Stone, Milford, John Niles, Killingworth, Thomas Robbins, Norfolk, Humphry Moore, Pincetown, Mass. Gideon Burt, jun. Long-Meadow, David Ripley, Abington, Jabez Munsel, Franklin, John Lord, Waterford, Isaac Knap, Norfolk, James Eells, Glastenbury, Elihu Smith, Granby, Mass.

Voted, that the next meeting of the General Association be holden at the house of the Rev. Stephen W. Stebbins in Stratford, on the third Tuesday of June next.

Extract of a letter from Rev. James Welsh, of Lexington, Kentucky, dated July 15, 1802, to one of the Editors, containing some further account of the late revival of religion in that country.

“THE work began in the southern part of this state, in the country called *Green river*. The people of God became deeply sensible of the state of the church in this country, which, at that time, was indeed in a very declined situation. All the laws were made void in the most wanton manner, and little more than the form and some outward appearance of religion among us. Under this view of things, numbers of Christians became much concerned that God would change our mournful state, and revive his cause among us.

Many earnest prayers I believe ascended to a throne of grace, for a considerable time previous to the commencement of the work amidst many and various discouragements. It was to be observed however, that much greater numbers attended the ministration of the word for some time before the work began.—But except this, nothing else could be seen, unless it might be a strengthened determination among a number of God's people to continue in waiting on him for a day of his power; and some increase of hope that eventually they should not be disappointed in their expectations.

So far as I have been informed the work began on *Green river*, from the exercises of a very pious woman as I have stated above.

It appeared that God made use of the compassionate bursts of sorrow which broke from her heart, for the multitudes around her, in the way to ruin, to awaken reflection in many of them who had always lived in total carelessness before. Many from that time began to hear the call of the *Lord of Hosts* and consider their ways; consequently to see their undone state by nature and enquire what they should do to be saved.

There the work began and thence it spread. You have inquired, sir, as to the views of those under convictions? They appear, so far as I can judge of them, generally to have very awful apprehensions of their state as sinners, of the holiness, justice and majesty of God. Their views of the demerit of sin, and their utter inability to escape from the wrath, with which they then believed it threatened, have brought many of them apparently to the brink of *despair*, and filled them with such

dire forebodings of the dreadful doom they then believed awaiting them, as to overcome nature, cast them down to the ground; and from every thing that can be seen, nearly to arrest and stop the functions of life. In many, however, who can neither speak nor act, the *arterial* power does not seem to be much altered; tho in others, I have observed an intermission of *pulse* for a considerable time.

The length of time, as well as degree of agitation has been different in different persons, under this exercise. The continuance of mental darkness also has been so. Some who have been very remarkably awakened have hopefully arisen from that doleful state, have been hopefully taken from nature's horrible pit and miry clay, their feet set upon the rock of ages, and a new song put into their mouths, even high praises to Christ, their deliverer. Others have continued for days, weeks, and some for months, though not under those great horrors, yet without comfort. Others again have been able to shake off very considerable awakenings, and grow perhaps more hardened than ever; but of this *class*, I know but few considering the numbers that have been subjects of the work. With regard to the joys of these subjects, they seem to bear a proportion to the distresses they have been in. In some these joys are so great as to overcome them, as their distresses previously

had done; tho with this difference, that the features of *despair* and *horror* are not to be seen as in the other case. As to their views of themselves, they generally cry out aloud against the obduracy, wickedness and unbelief of their hearts, and appear deeply to mourn that now when they would attempt to do good, evil is so abundantly and prevalently present. That the law of God is holy, just and good, they heartily acknowledge, but how to perform that which is right they find not. The manner in which many of them appear to estimate Christ and his merits is very lively and affecting, and I think must be considerably emblematical of the exercises of that better world where adoring myriads, with one heart and voice, and every power, cry out, saying to the Lamb, "Thou only art worthy," &c. The work still goes on, tho' the meetings are not so large as at first.

You inquire lastly, what classes are taken? All classes; the learned and ignorant, and numbers of the most violent opposers of the different classes, and in the very acts of daring hostility against heaven, and opposition to the work. It is no small comfort, sir, to hear from you that many prayers are daily ascending among you to the heavens on our behalf. May they enter into the ears of the Lord of *Sabbath* with acceptance both for you and us!"

Donations to the Missionary Society of Connecticut.

| | D. | C. |
|---|----|----|
| From a Friend of Missions, | 2 | 0 |
| Avails of Hartford Hymns, | 20 | 0 |
| Contributions in Bath, state of New-York, | 1 | 76 |
| | 23 | 76 |